

# اللؤلؤ والمرجان

فِيمَا اتَّفَقَ عَلَيْهِ الشَّيْخَانِ

The Translation of the Meanings of  
**Al-Lu'lu'wal-Marjân**  
Arabic-English

A Collection of Agreed upon Ahadith  
from Al-Bukhari and Muslim

VOLUME: Two

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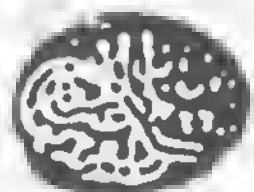
المملكة العربية السعودية  
إدارة البحوث العلمية والإفتاء والدعوة والإرشاد  
مكتب الرئيس

إلى من يهمله الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد :  
فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسخ لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق .  
وصلّى الله وسلّم على نبينا محمد وآله وصحبه .

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبد العزيز بن عبد الله بن باز



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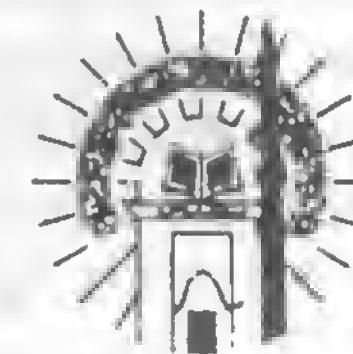
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## THE BOOKS OF *AL-LU'LU' WAL MARJÂN*

1. THE BOOK OF BELIEF (FAITH)
2. THE BOOK OF *AT-TAHÂRA* (PURIFICATION)
3. THE BOOK OF MENSES
4. THE BOOK OF *AS-SALÂT* (THE PRAYER)
5. THE BOOK OF MOSQUES AND PLACES OF WORSHIP.
6. THE BOOK OF *SALÂT* (PRAYER) OF TRAVELLERS AND ITS *TAQSIH* (SHORTENING)
7. THE BOOK OF *JUMU'A* (FRIDAY)
8. THE BOOK OF *SALÂT AL'EIDAIN* (TWO 'EID FESTIVAL PRAYERS).
9. THE BOOK OF *SALÂT AL-ISTISQÂ'* (i.e. to offer a two *Rak'â* prayer and then to invoke Allâh for rain at times of draught)
10. THE BOOK OF *SALÂT AL-KUSÛF* (ECLIPSE PRAYER)
11. THE BOOK OF FUNERALS (*AL-JANÂ'IZ*)
12. THE BOOK OF *ZAKÂT*
13. THE BOOK OF *AS-SIYÂM* (THE FASTING)
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15. THE BOOK OF *HAJJ* (PILGRIMAGE TO MAKKA)
16. THE BOOK OF *NIKÂH* (WEDLOCK)
17. THE BOOK OF *AR-RADA'* (SUCKLING FOSTER RELATIONS)
18. THE BOOK OF DIVORCE
19. THE BOOK OF *AL-LI'ÂN* (An oath taken by both the wife and the husband when he accuses his wife for comitting illegal sexual intercourse)
20. THE BOOK OF MANUMISSION (OF SLAVES)
21. THE BOOK OF SALES (BARGAINS)
22. THE BOOK OF *AL-MASÂQA* (ABOUT THE DISTRIBUTION OF WATER)
23. THE BOOK OF *AL-FARÂ'ID* (THE LAWS OF INHERITANCE)
24. THE BOOK OF GIFTS
25. THE BOOK OF *AL-WASIYYA* (WILLS AND TESTAMENTS)
26. THE BOOK OF VOWS
27. THE BOOK OF OATHS
28. THE BOOK OF *AL-QASÂMA* [The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]
29. THE BOOK OF *AL-HUDÛD* (Allâh's set limits and prescribed punishment for different crimes and sins)

بسم الله الرحمن الرحيم

الرقم  
التاريخ ١٤٩٨ / ٤ / ١٨  
التوابع



المملكة العربية السعودية  
الجامعة الإسلامية  
بالمدينة المنورة

لمن يهمه الأمر

الدكتور محمد تقي الدين الهلالي:

الدكتور محمد محسن خان:

تقرر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين بعالیه كانا من ضمن العاملين بالجامعة. وأنها قد قاما أثناء ذلك بترجمة معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي ملئه. كما أن المذكورين يمتازان بحسن العقيدة السليمة من الشوائب، وبالصفات الحميدة.

وبناء على الرغبة أعطيا هذه الشهادة، والله ولي التوفيق.

وصلی الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الأمين العام للجامعة

عمر محمد فلاته





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**22. THE BOOK *AL-MUSÂQAT***  
(about the distribution of water)

**CHAPTER 1. *Al-Musâqat* and (temporary) share-cropping contract on the basis of dividing the (yield) fruits and vegetations.**

**999.** Narrated ‘Ibn ‘Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم concluded a contract with the people of Khaibar to utilize the land on the condition that half the produce of fruits or vegetation would be their share. The Prophet صلى الله عليه وسلم used to give his wives one hundred *Wasq* each, eighty *Wasq* of dates and twenty *Wasq* of barley. (When ‘Umar became the Caliph) he gave the wives of the Prophet صلى الله عليه وسلم the option of either having the land and water as their share or carrying on the previous practice. Some of them choose the land and some choose the *Wasq*, and ‘Aisha رضي الله عنها choose the land. (*Sahîh Al-Bukhârî, Hadîth* No. 521, Vol. 3)

**1000.** Narrated Ibn ‘Umar رضي الله عنهما : ‘Umar رضي الله عنه expelled the Jews and the Christians from Hijâz. When Allâh’s Messenger صلى الله عليه وسلم had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allâh, His Messenger, and the Muslims. Allâh’s Messenger صلى الله عليه وسلم intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labour and get half of the produce (of the land they cultivate). Allâh’s Messenger صلى الله عليه وسلم told them, “We will let you stay on this condition, as long as we wish.” So, they

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**٢٢ - كِتَابُ الْمُسَاقَاةِ**

(١) بَابُ: الْمُسَاقَاةِ وَالْمُعَامَلَةِ بِجُزْءٍ مِنَ  
الثَّمَرِ وَالزَّرْعِ

٩٩٩ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ عَامَلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْهَا مِنْ ثَمَرٍ أَوْ زَرْعٍ، فَكَانَ يُعْطِي أَزْوَاجَهُ مِائَةَ وَسْقٍ: ثَمَانُونَ وَسْقَ ثَمَرٍ، وَعِشْرُونَ وَسْقَ شَعِيرٍ؛ فَقَسَمَ عُمَرُ خَيْبَرَ فَخَيَّرَ أَزْوَاجَ النَّبِيِّ ﷺ أَنْ يُقْطَعَ لَهُنَّ مِنَ الْمَاءِ وَالْأَرْضِ أَوْ يُمَضِيَ لَهُنَّ، فَمِنْهُنَّ مَنِ اخْتَارَ الْأَرْضَ وَمِنْهُنَّ مَنِ اخْتَارَ الْوَسْقَ، وَكَانَتْ عَائِشَةُ اخْتَارَتِ الْأَرْضَ.

١٠٠٠ - حَدِيثُ ابْنِ عُمَرَ، أَنَّ عُمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، أَجْلَى الْيَهُودَ وَالنَّصَارَى مِنْ أَرْضِ الْحِجَازِ. وَكَانَ رَسُولُ اللَّهِ ﷺ لَمَّا ظَهَرَ عَلَى خَيْبَرَ أَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، وَكَانَتِ الْأَرْضُ حِينَ ظَهَرَ عَلَيْهَا لِلَّهِ وَلِرَسُولِهِ ﷺ وَلِلْمُسْلِمِينَ، وَأَرَادَ إِخْرَاجَ الْيَهُودِ مِنْهَا، فَسَأَلَتِ الْيَهُودُ رَسُولَ اللَّهِ ﷺ لِيُقَرَّهُمْ بِهَا أَنْ يَكْفُوا عَمَلَهَا وَلَهُمْ

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the other was saying, "By Allâh, I will not do so." Allâh's Messenger صلى الله عليه وسلم went out to them and said, "Who is the one who was swearing by Allâh that he would not do a favour?" That man said, "I am that person, O Allâh's Messenger! I will give my opponent whatever he wishes." (*Sahîh Al-Bukhâri, Hadîth No. 868, Vol. 3*)

**1004.** Narrated Ka'b bin Mâlik رضي الله عنه : In the mosque I asked Ibn Abî Hadrâd to pay the debts which he owed me, and our voices grew louder. Allâh's Messenger صلى الله عليه وسلم heard that while he was in his house. He came to us raising the curtain of his room and said, "O Ka'b!" I replied, "Labbaik, O Allâh's Messenger!" He said, "O Ka'b! Reduce your debt to one-half," gesturing with his hand. I said, "O Allâh's Messenger! I have done so." Then Allâh's Messenger صلى الله عليه وسلم said (to Ibn Abî Hadrâd), "Get up and pay the debt to him." (*Sahîh Al-Bukhâri, Hadîth No. 447, Vol. 1*)

**CHAPTER 5. If the buyer becomes bankrupt and the seller finds the goods sold to the buyer intact, he can take it back.**

**1005.** Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else." (*Sahîh Al-Bukhâri, Hadîth No. 587, Vol. 3*)

نبي، وَهُوَ يَقُولُ: وَاللَّهِ! لَا أَفْعَلُ. فَخَرَجَ عَلَيْهِمَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَيْنَ الْمُتَأَلِّي عَلَى اللَّهِ لَا يَفْعَلُ الْمَعْرُوفَ؟» فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ! وَلَهُ أَيُّ ذَلِكَ أَحَبُّ.

**١٠٠٤ - حَدِيثُ كَعْبِ بْنِ مَالِكٍ، أَنَّهُ** قَضَى ابْنُ أَبِي حَذْرَدٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ، فَنَادَى «يَا كَعْبُ!» قَالَ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «ضَعْ مِنْ دَيْنِكَ هَذَا» وَأَوْمَأَ إِلَيْهِ، أَيِ الشَّطْرِ، قَالَ: لَقَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ! قَالَ: «قُمْ فاقضه».

**(٥) بَابُ: مَنْ أَدْرَكَ مَا بَاعَهُ عِنْدَ الْمُشْتَرِي وَقَدْ أَفْلَسَ فَلَهُ الرُّجُوعُ فِيهِ**

**١٠٠٥ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ:** قَالَ رَسُولُ اللَّهِ ﷺ (أَوْ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ): «مَنْ أَدْرَكَ مَالَهُ بَيْنَهُ عِنْدَ رَجُلٍ أَوْ إِنْسَانٍ قَدْ أَفْلَسَ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

(i.e. Jews) kept on living there until 'Umar forced them to go towards Taimâ' and Arîhâ'. (*Sahîh Al-Bukhâri, Hadîth No. 531, Vol. 3*)

**CHAPTER 2. Superiority of planting trees and tilling of land.**

**1001.** Narrated Anas bin Mâlik رضي الله عنه said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as an act of charity for him." (*Sahîh Al-Bukhâri, Hadîth No. 513, Vol. 3*)

**CHAPTER 3. Remission in payment of yield stricken by calamity.**

**1002.** Narrated Anas bin Mâlik رضي الله عنه said, "Allâh's Messenger صلى الله عليه وسلم forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, 'Till they become red.' Allâh's Messenger صلى الله عليه وسلم further said, 'If Allâh spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)'". (*Sahîh Al-Bukhâri, Hadîth No. 403-A, Vol. 3*)

**CHAPTER 4. Preference of making reduction in the debts.**

**1003.** Narrated 'Aisha رضي الله عنها : Once Allâh's Messenger صلى الله عليه وسلم heard the loud voices of some opponents quarrelling at the door. One of them was appealing to the other to deduct his debt and asking him to be lenient but

نُصِفَ الثَّمَرِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «نُقِرُّكُمْ بِهَا عَلَى ذَلِكَ مَا شِئْنَا» فَقَرُّوا بِهَا حَتَّى أَجْلَاهُمْ عُمَرُ إِلَى تَيْمَاءَ وَأَرِيحَاءَ.

**(٢) بَابُ: فَضْلُ الْغَرْسِ وَالزَّرْعِ**

**١٠٠١ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ:** قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ».

**(٢) بَابُ: وَضْعُ الْجَوَائِحِ**

**١٠٠٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى تُزْهِيَ، فَقِيلَ لَهُ: وَمَا تُزْهِي؟ قَالَ: حَتَّى تَحْمَرَ؛ فَقَالَ: «أَرَأَيْتَ إِذَا مَنَّعَ اللَّهُ الثَّمَرَةَ بِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ؟».**

**(٤) بَابُ: اسْتِجَابِ الْوَضْعِ مِنَ الدَّيْنِ**

**١٠٠٣ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ:** سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ خُصُومٍ بِالْبَابِ عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفِقُهُ فِي



him what he would not give Me before but for his vow.” (Sahîh Al-Bukhâri, Hadîth No. 685, Vol. 8)

#### CHAPTER 4 . Whosoever vowed to go on foot to the Ka‘ba.

1064. Narrated Anas رضى الله عنه : The Prophet صلى الله عليه وسلم saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka‘ba). He said, “Allâh تعالى is not in need of this old man’s torturing himself,” and ordered him to ride. (Sahîh Al-Bukhâri, Hadîth No. 88, Vol. 3)

1065. Narrated ‘Uqba bin ‘Âmir: My sister vowed to go on foot to the Ka‘ba, and she asked me to take the verdict of the Prophet صلى الله عليه وسلم about it. So, I did and the Prophet صلى الله عليه وسلم said, “She should walk and also should ride.” (Sahîh Al-Bukhâri, Hadîth No. 89, Vol. 3)

#### (٤) بَابُ: مَنْ نَذَرَ أَنْ يَمْشِيَ إِلَى الْكَعْبَةِ

١٠٦٤ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ رَأَى شَيْخًا يُهَادَى بَيْنَ ابْنَيْهِ، قَالَ: «مَا بَالُ هَذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ؛ قَالَ: «إِنَّ اللَّهَ عَنْ تَعَذُّيبِ هَذَا نَفْسَهُ لَغَنِيٌّ» وَأَمَرَهُ أَنْ يَرْكَبَ.

١٠٦٥ - حَدِيثُ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ، وَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ، فَاسْتَفْتَيْتُهُ فَقَالَ عَلَيْهِ السَّلَامُ: «لَتَمْشِ وَلَتَرْكَبَ».

#### 26. THE BOOK OF VOWS

#### CHAPTER 1. Order to fulfil the vows (that has not yet been fulfilled).

1061. Narrated Ibn ‘Abbâs رضى الله عنهما : Sa‘d bin ‘Ubâda رضى الله عنه asked Allâh’s Messenger صلى الله عليه وسلم for his legal opinion (about) saying, “My mother died and she had an unfulfilled vow.” The Prophet صلى الله عليه وسلم said, “Fulfil it on her behalf.” (Sahîh Al-Bukhâri, Hadîth No. 23, Vol. 4)

#### CHAPTER 2. The Prophet صلى الله عليه وسلم forbade vowing, and it does not prevent anything.

1062. Narrated Ibn ‘Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم forbade vowing and said, “In fact, vowing does not prevent anything, but it makes a miser to spend his wealth.” (Sahîh Al-Bukhâri, Hadîth No. 605, Vol. 8)

1063. Narrated Abû Huraira رضى الله عنه : The Prophet صلى الله عليه وسلم said, “Allâh تعالى says, ‘The vow does not bring about for the son of Adam anything I have not decreed for him, but his vow may coincide with what has been decided for him, and by this way I cause a miser to spend of his wealth. So he gives Me (spends in charity) for the fulfilment of what has been decreed for

#### ٢٦ - كِتَابُ النَّذْرِ

#### (١) بَابُ: الْأَمْرُ بِقَضَاءِ النَّذْرِ

١٠٦١ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ سَعْدَ بْنَ عُبَادَةَ رَضِيَ اللَّهُ عَنْهُ، اسْتَفْتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ، فَقَالَ: «أَقْضِهِ عَنْهَا».

#### (٢) بَابُ: النَّهْيُ عَنِ النَّذْرِ وَأَنَّهُ لَا يَرُدُّ شَيْئًا

١٠٦٢ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: نَهَى النَّبِيُّ ﷺ عَنِ النَّذْرِ، قَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا، وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

١٠٦٣ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ بِشَيْءٍ لَمْ يَكُنْ قُدَّرَ لَهُ، وَلَكِنْ يُلْقِيهِ النَّذْرُ إِلَى الْقَدَرِ قَدْ قُدِّرَ لَهُ، فَيُسْتَخْرَجُ اللَّهُ بِهِ مِنَ الْبَخِيلِ، فَيُؤْتِي عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتِي عَلَيْهِ مِنْ قَبْلُ».

face so the Prophet صلى الله عليه وسلم asked, "What is wrong with you?" I replied, "Allâh's Messenger صلى الله عليه وسلم ! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet صلى الله عليه وسلم then asked for his covering sheet, put it on, and set out walking, followed by me and Zaid bin Hâritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allâh's Messenger صلى الله عليه وسلم started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allâh's Messenger صلى الله عليه وسلم and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes looking at his face. Hamza then said, "Aren't you (all) but the slaves of my father?" Allâh's Messenger صلى الله عليه وسلم realised that he was drunk, so Allâh's Messenger صلى الله عليه وسلم retreated, and we went out with him. (*Sahîh Al-Bukhârî, Hadîth No. 324, Vol. 4*)

1293. Narrated Anas رضي الله عنه : I was the butler in the house of Abû Talha, and in those days drinks were prepared from dates. Allâh's Messenger صلى الله عليه وسلم ordered somebody to announce that

فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ ﷺ، وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ. فَعَرَفَ النَّبِيُّ ﷺ، فِي وَجْهِ الَّذِي لَقِيتُ. فَقَالَ النَّبِيُّ ﷺ: «مَا لَكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْرَةَ عَلَى نَاقَتِي فَأَجَبْتُ أَسْنِمَتَهُمَا، وَبَقَرْتُ خَوَاصِرَهُمَا؛ وَهِيَ هُوَ ذَا، فِي بَيْتٍ مَعَهُ شَرِبْتُ. فَدَعَا النَّبِيُّ ﷺ، بِرِدَائِهِ فَارْتَدَى، ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْرَةُ، فَاسْتَأْذَنَ، فَأَذِنُوا لَهُ، فَإِذَا هُمُ شَرِبُوا. فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْرَةَ فِيمَا فَعَلَ. فَإِذَا حَمْرَةُ قَدْ ثَمِلَ مُحَمَّرَةً عَيْنَاهُ. فَنَظَرَ حَمْرَةَ إِلَى رَسُولِ اللَّهِ ﷺ، ثُمَّ صَعَدَ النَّظَرَ، فَنَظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ، فَنَظَرَ إِلَى سُرَّتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ، فَنَظَرَ إِلَى وَجْهِهِ؛ ثُمَّ قَالَ حَمْرَةُ: هَلْ أَنْتُمْ إِلَّا عِبِيدُ لَأَبِي! فَعَرَفَ رَسُولُ اللَّهِ ﷺ، أَنَّهُ قَدْ ثَمِلَ، فَكَصَّ رَسُولُ اللَّهِ ﷺ عَلَى عَقَبَيْهِ الْقَهْقَرَى. وَخَرَجْنَا مَعَهُ.

١٢٩٣ - حَدِيثُ أَنَسٍ رضي الله عنه، قَالَ: كُنْتُ سَاقِي الْقَوْمِ، فِي مَنْزِلِ أَبِي طَلْحَةَ، وَكَانَ خَمْرُهُمْ يَوْمَئِذٍ الْقُضْبُخَ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيًا يُنَادِي: «أَلَا

## ٣٦ - كِتَابُ الْأَشْرِبَةِ

### 36. THE BOOK OF DRINKS (AL-ASHRIBA)

CHAPTER 1. Prohibition of alcoholic liquors, may it be prepared from grapes, raisin, ripe and unripe dates, and other things which may intoxicate.

1292. Narrated 'Alî رضي الله عنه : I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet صلى الله عليه وسلم had given me a she-camel from the *Khumus*. When I intended to marry Fâtima, the daughter of Allâh's Messenger صلى الله عليه وسلم, I had an appointment with a goldsmith from the tribe of Banî Qainuqâ' to go with me to bring *Idhkkhir* (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels, equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an *Ansâri* man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin 'Abdul-Muttalib who is staying with some *Ansâri* drunks in this house." I went away till I reached the Prophet صلى الله عليه وسلم and Zaid bin Hâritha was with him. The Prophet صلى الله عليه وسلم noticed the effect of what I had suffered on my

(١) بَابُ: تَحْرِيمِ الْخَمْرِ وَبَيَانِ أَنَّهَا تَكُونُ مِنْ عَصِيرِ الْعِنَبِ وَمِنْ التَّمْرِ وَالْبُسْرِ وَالزَّبِيبِ وَغَيْرِهَا مِمَّا يُسَكِّرُ

١٢٩٢ - حَدِيثُ عَلِيٍّ، قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصِيْبِي مِنَ الْمَغْنَمِ، يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ؛ فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِي بِفَاطِمَةَ، بِنْتِ رَسُولِ اللَّهِ ﷺ، وَاعَدْتُ رَجُلًا صَوَاغًا، مِنْ بَنِي قَيْنُقَاعَ، أَنْ يَرْتَحِلَ مَعِي، فَنَاتِي بِإِذْخِيرٍ، أَرَدْتُ أَنْ أَبِيعَهُ الصَّوَاغِينَ، وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي؛ فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَايَ مُنَاخَانَ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، رَجَعْتُ، حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَايَ قَدْ اجْتَبَّ أَسْنِمَتُهُمَا، وَبَقَرْتُ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا؛ فَلَمْ أَمْلِكْ عَيْنِي، حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا. فَقُلْتُ: مَنْ فَعَلَ هَذَا؟ فَقَالُوا: فَعَلَ حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرِبٍ مِنَ الْأَنْصَارِ.